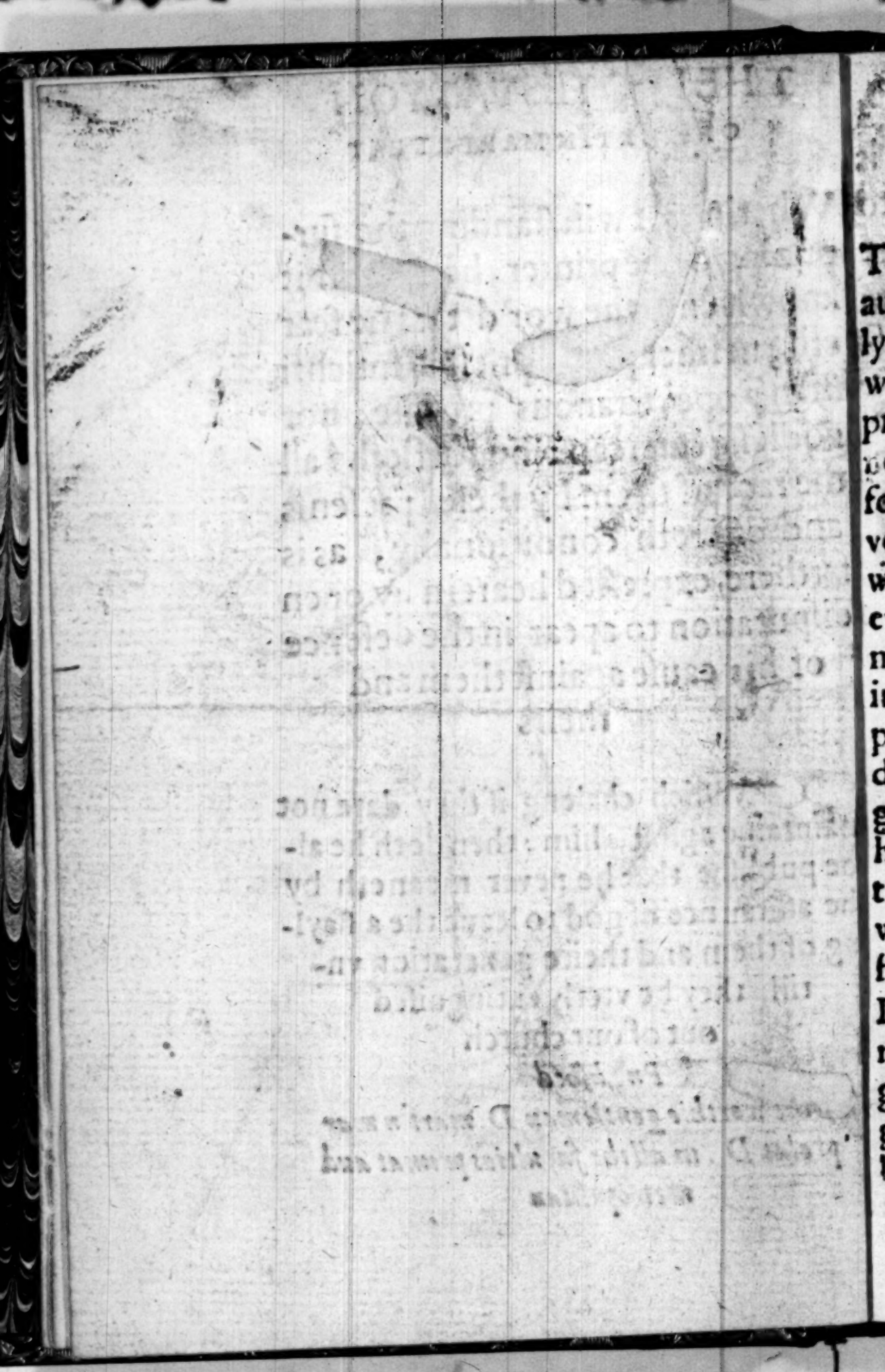
THE PROTESTATYON
OF MARTIN MARPRELAT

Wherin not wih ſtanding the ſurprizing of the printer, he maketh it known vnto the world that he feareth, neither proud prieſt, Antichriſtian pope, tiranous prellate, nor godleſſe catercap: but defiethe all the race of them by theſe preſents and offereth conditionally, as is farthere expreſſed hearein by open diſputation to apear in the defence of his cauſe againſt them and theirs

Which chaleng if they dare not maintaine aginſt him: then doth he alſoe publiſhe that he never meaneth by the aſſitaunce of god to leaue the aſſayling of them and theire generation vntill they be vterly extinguiſed out of our church

Pnbliſhed
by *the worthie gentleman D. martin mar prelat D. in all the faculties primat and metropolitan*



Thou canſt not lightly bee ignoraunt good reader of that wich hath lately falien vnto ſome things of mine, wich were to be printed, or in printing: the preſſe, leteres, workmen and all, apprehended and caried, as maleſactors before the magiſtrat, whoſe authoritie I reverence, and whoſe ſword I would fear were I as wicked as our Bb are. Theſe events I confes doe ſtrike me, and giue me iuſte cauſe to enter more narrowly into my ſelfe, to ſee whethere I bee at peace with god or no: but vtterlye to diſcouredg me from myne enterpize, a greater matterre then that coms to, I hope ſhall never be able. The ſtate of the poor men that are taken, I do bewayle, not becaus thye can hurte mee, for I aſſure thee they knowe not whoe I am, but in aſmuhc as I feare the tirauny of onr wicked priſtes, will do that againſt them wich neithere the worde of god dothe warrante, nor lawe of the land doth Permitt

For as ther hatrede unto the caus is without ground, so ther cruelti to thos that proffeſſ the ſame is withe out meaſure. Therfore good readere, if thou heere of any mean or compaſſionable puniſhmente inflictede vpon them (who to ſay the truth haue deſerved non at all, I meane the printers) I would never haue thee ſtande to expoſtulate with our Bb: for this vntimly leniti of theirs, for whom I dare take myne othe (for I knowe them ſoe well) that if there fall out any good to thoſe poore men thrughe the providence of god, and rhe gracious elemency of her majeſtie, they for their parts are no more gnilty, or acceſſary vnto it thé the Spaniſh inquiſitors them ſelues. For in deed in this one point they are of my mynd vz. That refotmatiō can not well cum to out church withe out bloud. And that noe blond can hanſomely be ſpilt in that cauſe, vnleſe they them ſelues be the buchers, and horſe leaches to drawe it out. Thou ſeeſt evidently th y claim that as a piece

and portion of their in heritaunce
But tell them from me: that we feare not men who can but kille, the bo dye: becauſe we feare that god who cā caſt both body and ſoule into vnquenchable fire. And tell them alſoe this. That the more bloode the chnrche loſeth the mor lif and blood it gets When the fearfull ſentence pronounced againſt the perſecuters of the truth is executed vpon them, I would then gladly know, wheter they who go about thus to ſheade our bloode: or we whoſe blood cryerh for vengeance againſt them, ſhall haue the worſt ende of the ſtaffe. We are ſure to poſſes our ſoules in everlaſting peace, when ſoever we leav this earthly tabernacle: & in the mean tyme we know that an haire of our heade can not falle to the grounde without the wil of our heavenlye father: who of his greate mercye loueth vs in, and fot our Saviour Chriſt Ieſus, and that with a loue as farr paſſing the loue of a naturall father towatde his children, as he who ſo loueth vs. excelleth all earthly parents. This per-

ſwation being ſteadfaſtly enrgafted in theire harts, who either now or hear-after ſhalbe trodled for this cauſe will be a comfort to them in the mideſt of all their diſtreſſes.

And good reader whoſoever thou art I would not haue thee diſcouraged at this that is latlie fallen out. Reſone not frome the ſucceſſe of thinges vntoe the goodneſſe of the cauſſe. For that ſavourethe too much of the fleaſhe. yf in be houlding the ſtate of the lowe coutreys, & of Fraunce thou wouldeſt haue ſo reſoned with thy ſelf thou mighteſt eaſylie haue giuen the holye religion of god the ſlipp 20 yers agoe. Thou muſt think that in theaſe ſucceſſes though they be manye tymes lamentable to the children of god. yet the Lord him ſelfe hath a ſpecyall hand to trye it maye be who theye are, that with a double face, aud who with a ſiuule hart doe affecte the cauſe. As to the preſente action howſoever ther may eſcape me ſome corruption in the handling. Let them be well aſſured it was not vndertaken to be intermitted at

at everye blaſt of euill ſucceſſe . Naye let them knowe that by the grace of god the laſt yeare of *martiniſme*, that is, of the diſcrying and diſplaying of L Bb ſhall not be, till full 2 yeare after the laſt year of *Lambethiſme* : that is, ſo ioyning moſt godles proceadings vn to the maintenaunce of an Antichriſtian and vnlawfull callings in gods churche aginſt the knwn truth: for that in deed is righly caled *Lambethiſme* or *Cooperiſm* chuſe you whether.

And be it knowne vnto them that *Martiniſme* ſtands vpon au other maner of fundat on, then ther prelacy doth or can ſtand. Therfore yf they will needs ouerthrowe me, let them goe in hand with the exdloyte, rather by proouing the lawfullnes of their places: then by exerciſing the force of ther vnlawefull tyranny. Fot onc again I feare not ther tiranny. And one ſound ſyllogiſm (wich I tell yon is dainty ware in a biſhopes breaſt) bronght in for the poofe of their vnlawfnll callings, ſhall more diſmay & ſooner enduce me to giue over my courſe then a thouſand warāts a thouſad purſevants, a thouſand threts

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and a thousand racks wich course because they take not, therfore all theire other drifts, & deuises are to non othere end, then to shewe the greate care and skilie they haue to carye awaye all the blowes · but what get they by ther tiran nye: seeing it is truth and not violence that most vphoulde their places? Doe they not knowe that the more violence they vse, the more breath they spende. And what wisdome were this trowe ye for a man that had coursed him selfe windlesse, to atempt the recoverye of his breath by runing vp, and downe to find ayre? So you know he might soon haue as much life in his members, as I. Bb hauc relligion and conscience in their proceedings.

The whol issu of ther forc & bloodthur stie attemptes doth nothing els but wit nes againste them that they are the chil dren of those fathers, who neuer as yet durst abide to haue their proceedings examined by the word, and me thinks they should be ashamede to haue it re-cordede vnto ages to come, that they haue evere shunned to meintaine theyre cause, eithere by open disputation, or

or by any other ſounde conference or writing. Let me be ouerthrown by any of theſe wayes, and I doe here by theſe my writings publikly proteſt, that I wil neuer moleſt L. biſhopp againe while I liue, but wil with very great vehemencie, to the vttermoſt of my endeuour, maintain them and their cauſe, as euer I did oppugne the ſame; otherwiſe I do with the like conſtancie and reſolution proteſt, that by the aide and aſſiſtance of God, I wil neuer leaue the diſplaying of them and their proceedings vntil they bee made as odious in our Churche and common wealth, as that they be thought of al ſorts, vnworthie to be harboured therein.

And this offer of mine ſo reaſonable and in euery reſpect ſo eaſie to be yeelded vnto, if they refuſe; who ſeeth not therein a ſecrete implying, and a cloſe graunting of the deſperatneſſe and miſerie of their cauſe? which ſhaketh and quiuereth, and ſhrinketh as it were, in the ſinowes, to thinke that there ſhold be any buckling towardes; and therefore doth wiſely ſhift of all honeſt and

lawfull meanes of triall, as hauing nothing to vpholde it, but tyrannie and blood.

Nowe becauſe they woulde gladly know Martin, I wil here ſet them down a waye, whereby they maye not onely know him, but (that which is more delightfull vnto them; they may quench their thirſt with his blood if they wil:) prouided that they bee able to make their cauſe good againſte him by the worde of God.

I doe therefore by this my proteſtation, make it knowne to the whole church of England, eſpecially vnto our magiſtrats, more eſpecially vnto our gracious ſoveraign, and vnto al poſterities to com, that I who do now go vnder the name of Martin Marprelate, do offer perſonally to apear, and there to make my ſelfe knowen in open diſputation, vpon the danger not onlie of my libertie but alſo of my life, to maintaine againſt all our biſhops

or any els whoſoever, that ſhal dare in any Scholaſtical manner, to take their parts: the cauſe of the church government, which is now in controuerſie betwixt me and our prelats: ſo that I may have this condicion following inviolablie kept & obſerued, vz. That for apearing, or for anye thinge that I haue eyther publiſhed or cauſed to be publiſhed in this cauſe, I be not delt with, or molested, except thei overthrow me by the worde of God, which if they doe, confuſion be vpon me if I doe not yeelde. But if in this encounter I overthrowe them (as I make no queſtion of it, if they dare abide the puſhe) then they to truſſe vp and be packing to ROME, & to trouble our church no longer. Provided alſo, that if any of the Puritanes wil ioyn with me, & venture their liues in the cauſe, it maye be lawfull for them to come in freely

againſt

againſt theſe dragons in diſputation.

I call thee here againe (good reader) to witnes the indifferencie of my challenge and offer, and to iudge what accounte thou oughteſt to make of our preſent Church-gouernement by lord archbiſhops and biſhops, vpon the refuſall of the former condition by thē; and whether thervpon, I may not iuſtly and lawfully proclaime the victorie ouer them in maner following.

Be it knowne vnto all ſtates, Churches, and Vniverſities vnder heauen; and vnto all men, eyther preſent or to come, of what eſtate or condition ſoeuer: that in aſmuch as M. Fenners, & M. Penries ſyllogiſmes, whereby Doctor Bridges his booke is confuted, and the cauſe of reformation vnanſwerably prooued. M. Trauers, M. Cartwrights, & M. Gilbyes, the Demonſtration of diſcipline, the Abſtract, the Counterpoyſon, M. Tindall, M. Frith, M. Barnes, M. Hooper, M. Pilkington, M. Foxe, and M. Martin Marprelates writinges, together with other learned diſcourſes

mo; whereby the corruption, and the vnlawfulnes of the places, and proceedings of L. biſhops, are ſhamefully laide open vnto the worlde, are as yet vnanſwered; and likely to be no otherwiſe confuted, then with ſlanders, ribaldry ſcurrillity, reuiling, impriſonment, and torture: and inaſmuche, as they dare not maintaine their cauſe againſt mee by open and publike diſputation; that therefore they doe manifeſtly confeſſe their cauſe and procedings to be clean foild, ouerthrown, and made euen with the grounde, in ſuche ſorte, as beſide whoriſh impudencie, halter, axe, bonds ſcourging and racking, with ſuche other weapons, as were bequeathed vnto them by their forefathers, the auncient enemies and perſecutors of the Churche, they haue not left any inſtrument to defend themſelues.

And let thē be ſure, ſeeing they dare come to no lawfull way of tryall with me, that there ſhall not be a poſt in any great ſtreete or place of concourſe, almoſt in the lande, but I will make an affixe, and ſet vp this my foreſaide declara-

c'aration of the victorie hadde ouer them, to their ſhame: and I will alſo make forraine nations ring of their villanies and vngodliines, if the publiſhing of their doings in latine can doe it.

And as for my ſelf, my life, and whatſoeuer els I poſſeſſe, I haue long agone ſet vp my reſt, making that account of it, as in ſtanding againſt the enemies of God, and for the libertie of his chutch it is of no value in my ſight. My life in this cauſe ſhalbe a gayne to the church, and no loſſe to my ſelfe, I knowe right well: and this is al the reckning which by the aſsiſtauce of the lord I wil make as long as I liue, of al the torméts they haue deuiſed for me. I am blamed of many in this mine attempt, not onely for throwing my ſelfe into great daunger; but alſo for the vtter vndoing of my wife and children. I do thanke thé with all my hearte, for their care ouer thoſe poore ſoules, and commend thé for their ſecreſie and wiſdome, that in knowing my wife and my childré, they haue not by ſhewing their vnmeaſurable loue towards them, diſcouered me.

You

You ſee what it is when wiſe men haue the handlinge of a matter. I perceine if theſe men were not verye prouident and warie, that Martin could not bee long vnknowne. For I tel you, if a mans wife and children be once knowne, it is not poſsible that he can be ſecret any long time; and yet me thinkes, that all their wiſdome, and al their care ouer my wife and children whē the matter is wel wayed, is ſcant woorth three ſtrawes. For what if Martin had neyther wife nor childe in all his life, are they not then ſomething too much ouerwayned in their owne conceit, who giue out, that he hath both. Wil you beleeue me then if I tel you the truth? to put you therefore out of all doubt, I may ſafely proteſt vnto you with a good conſcience, that howſoeuer the ſpeech may ſeeme ſtrange vnto many, yet the very truth is, that hitherto I neuer had wife nor childe in all my life: not that I neuer meane to haue anye; for it may be, notwithſtanding all the rage and barkinge of the Lambethe-ticall whelpes, I may be maried, & that

ere it be long.

For me thinks this ſhould be inough that two onely of the Metropolitanes of the lande, ſhoulde continue mayden (though I feare ſcarce virgine) prieſtes. But whenſoeuer I am maried, it would do me good at the heart, to ſee a dozen of good and honeſt L. biſhops daunce at my wedding, ſauing that as M. Tindall hath verye well noted, Practize of Prelates, page 374. It is not poſsible naturally, there ſhould be any good and honeſt L. biſhopp. Well, howſoeuer it goes with me, you ſee howe little cauſe as yet, my wife and children haue to feare that antichriſt of Lambeth & his inſtruments.

To omitte theſe matters, will they know indeede why I feare them not, & wherefore they ought not to terrifie thee (good reader, if the Lord hath beſtowed vpon thee the ſame minde that he hath vouchſafed mee?) Why ſurely it is, becauſe they againſt whom I deal, haue ſo prouoked the anger of God, and the prayers of his Churche againſt thē, as ſtand lōg they cannot; if eyther

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lord be true of his promiſe, or the praiers of the Churche made in fayth; can be hearde. Of both which I make no queſtion. Hereunto you may ad, that I feare them not, inaſmuche as the ende wherefore I haue taken this worke in hand, was onely the glory of God, by deliuering of his Churche, from the great tyrannie and bondage, wherewith theſe tyrannes doe oppreſſe the ſame. I delt not herin, as the Lord knoweth, becauſe I woulde pleaſe my ſelfe, or my reader, in a pleaſant vain of writing. If that bee the thing I ſought or ſeek after; then let my writings be buried in the graue of all proud prelates; that is, neuer mentioned in the church of God without deteſtation. Euen ſo was it as farr from mee, that by ſharpening my penne againſt them, I ſhoulde thereby (as ſome fooliſhely giue out) make away for my ſelfe, or other great men vnto their liuinges and promotion. For if the poſſeſsion and enioying of a good conſcience but for one day alone, be not more deare to me then all their vngodly pompe, and ambici-

ous preheminence; then let mine aduerſaries prey vpon me, and let my reward be nothing elſe, but the very bitterneſſe of their malicious heartes. I haue I thanke God of mine own, wherwith I am better content, then they are, with all their ſpoile and robberie. And if I wanted, I coulde tell howe to liue in an honeſt callinge, with better credit in the Churche of God, then all the L. byſhopps of England doe: and I may ſafely ſaye, it is ſo far from me, to bringe the Churche liuinges into the hands of any but the miniſters, and officers thereof; that I can no more abide Church-robberie in a temporall man, then I can brooke ſacriledge in a preſumptuous prieſt: as I hate the on, ſo I abhorre the other.

But as concerninge the laying open of their biſhopprickes to the ſpoyle of ſuch cormorãts as gape for their down fals, thereby only to enrich themſelues I greatly muze, that our prelates wil be ſo ouerſene as to charge me therwith. For it is well knowne, that none of thẽ all, no not the proudeſt prieſte in the land,

lande, doth ſo cumber himſelfe, in caring how he ſhould liue that comes after him: but that now al of them begin pretily, either of their wonted loue to themſelues, or of ther natural ſpight to their ſucceſſors; to take ſuch charitable order, as that if they maye haue their wils, I hope ther ſhal not be much left in a while, to allure anye couetous Courtier to the ſpoile. Wherein, no diſprayſe to any, I muſt needs commende for their forecaſt in this pointe, a couple of as arrant biſhops (for it were pitie to bereaue the deuil of his due commendation) as anye the land yeeldeth. The men, or rather beaſts that I mean, are Iohn London, and Thomas Winchester: whereof the one at Fulham, the other by Whitney in Oxfordſhire; haue ſo contended in throwing down Elmes, as if the wager had bene, whether of them ſhoulde moſt haue impouerifhed their biſhoppricks. And yet I blame not Mar-Elme, ſo much as Cooper for this facte: becauſe it is no leſſe giuen him by his name to ſpoil elmes, then it is allotted him by the ſecrete

iudgement of God to mar the church. Whereas a man of M. Coopers age, & occupation, ſo wel ſeene in that trade, might eaſily knowe, that tubs made of greene timber, muſt needs leake out of al cry. And yet now I conſider with my ſelfe; I do not ſo greatly maruell at the matter: For he that makes no conſcience to be a deceiuer, and a falſe prophet in the buildinge of the Churche; will not ſticke for his gaine, to be a deceitfull workeman in making of tubbs.

Well, concerning the care that our prelates haue, in leauing of things behoouefull for their ſucceſſours, I may truely ſaye, that were it not more for feare of law then for any conſcience of the maintenance of the miniſterie; the whol biſhoppricke, euen to day before to morowe, woulde not yeelde a L. byſhop ſo much, as might purchaſe him an handſome halter to hang himſelfe with, as the Poet ſayth. Therefore let them neuer taulke more for ſhame (as their T. C doth) of the care they haue that the churches maintenance ſhould not decay. And as herein their ſpoile & rob-

robbery is apparant;on the other ſide; So their tyrannie and blood thirſtie proceedinges againſt good men, is vnexcuſable.

And as herein their ſpoile and robberie is apparant, ſo on the other ſide their tyrannie and blood thirſtie proceedings is vnexcuſable: and yet is the maner of their proceedings more intollerable and dangerous to the ſtate, then their very practiſes themſelues.

Firſte you ſee they maye examine of what they will. For who can let them; when they be both ſole iudges, & ſole witneſſe themſelues, & none other by, but the poore examinate. To which effecte, what is the ſeate of iuſtice they commonly vſe in theſe caſes, but onely ſome cloſe chamber at Lambeth, or ſome obſcure gallerie in London pallace? where according to the true nature of an euill conſcience, that flyeth and feareth the light; they may iuggle & foyſt in what they liſt without controlment; and ſo attempt (if they wil) to enduce the partie examined, to be of a conſpiracie with them, to pull

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the crowne off her Maieſties head. And I put caſe they ſhoulde doe ſo (as here you ſee is a way laid open for them, to broach any conſpiracie in the worlde) what remedie ſhoulde the partie that ſtands there alone haue, by apeaching or complayning? any other trowe you then this: he lyes like a puritan knaue; ile haue his eares; ile haue the *ſcandalum magnatum* againſt him: For he hath ſlaundered the high commiſsion, and the preſident of her Maieſties councel; Namely, my L. of Canterburies worſhip? and here behold the poore mans reward.

Secondly, you muſt lay your hand on the booke, and not knowe whereunto you muſt be ſworn: yea, they be ſo honeſt, that they will compell you to accuſe your ſelfe, or els you ſhall lye by it; which vngodly practiſe of theirs, ſauoreth ſo ranckly of the Spaniſhe inquiſition, that it is flatt contrarye to all humanitie, the expreſſe lawes of the land, and the doctrine of our Churche. For the law is ſo far from compelling anye to appeache himſelfe in a cauſe where-

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in eyther life, goods, or good name is called in queſtion, that it altogether condemneth thoſe for oppreſſours of the common libertie of her Maieſties ſubiectes; and for vnreaſonable violators and wreſters of all good order of iuſtice, that will vrge or require anye ſuch thing at their hands, as may more at large appeare in a plaine Statute of the 25. of Hen. 8. in the tytle of hereſie. And therefore men maye ſee what accounte they ought to make of thoſe ſhameleſſe ſpeeches of that woorthye grayhead, Miſtreſſe Coopers husband: who as he hath bene long ſince, to old to bluſhe; ſo did he not let, openly to avouche; That before God, there was noe other waye of tryall, nor no ſtate could ſtand and continue without it.

To conclude this point. It is too manifeſt, that 1. by theſe their priuate whiſperinge examinations in corners, 2. by the othe thus adminiſtred at randome; 3 by the enforcing of men to accuſe them-ſelues. Our byſhopps with their wretched fauourers, may in time (as it is not vnlikely but they wil) bring

bring one of theſe miſchieuous inconueniences vpon her Maieſties beſt ſubiects: vz. eyther perpetuall impriſonment, loſſe of eares or ſome other lim: or els (as I ſaid before) an enforcement to conſpire the overthrowe of her Maieſties crowne and dignitie. Whether theſe matters be not worthie the conſideration of the graueſt councellors in the land, I leaue it to the iudgement of euery true Engliſhman that loueth his Prince and the libertie of his countrie. But Martin is an intollerable buſie fellowe, for moleſting the ſtate of the cleargie in this ſort.

Now I haſte to other matters, where it may be, good Reader, thou wilt aske what was in that Piſtle of mine? To tel thee true, I ſigh to remember the loſſe of it, it was ſo prettie, and ſo witty. And I know if thou hadſt it, thou wouldeſt laye it vp, among other thy honeſt recreations for thy delight.

Firſte then, there was ſet downe for thy learning; the true, proper, and naturall definition, or rather deſcription of Martiniſme, to this effect. That to

be

be a right Martiniſte indeede, is to bee neither Browniſte, Cooperiſt, Lambethiſt, Schiſmatike, Papiſt, atheiſt, traytor nor yet L. byſhop; but one that is at defyaunce with all men; whether he bee French, Ducth, Spaniſh, Catercap, pope or popeling, ſo far forth as he is an enimy to God and her Maieſtie. Whereupon I remember, I did then aske the reader, whether it were not good being a Martiniſte: and as I did then, ſo do I ſtill heartely reioyce to think that all the honeſteſt, and beſt affected ſubiects her Maieſtie hath, will one day become Martiniſts.

Then among al the rimers and ſtage plaiers, which my Ll. of the cleargy had ſuborned againſt me. I remember Mar-Martin, Iohn a Cant. his hobbie-horſe, was to his reproche, newly put out of the Morris, take it how he will; with a flat diſcharge for euer ſhaking his ſhins about a May-pole againe while he liued. Here-abouts I placed D. Vnderhil and D. Wood of Alſolne colledge, to be chaplaines vnto a certain chaſte Ficker of Hell, called ſir Iames King, of

Harford-ſhire; and ſome-where it was, that I ſo ſliued Dick Bancroft ouer the ſhulders, as his chaplainſhip is neuer able to recouer his credite, if that Piſtle of mine be once publiſhed. Nexte to this (as I take it) followed a preamble to an Eblitaph vpon the death of olde Andrewe Turne-coate, to be ſong antiphonically in his graces Chappell, on wedneſdayes and Frydayes, to the lamentable tune of Orawhynemeg.

Then was there a certaine vulnerall Sermon of olde Lockwood of Sarum, vpon the ſodaine and vntimely death of his ſaide brother Pearne, wherein he did vndertake for him, that he was neuer puritane in his life, but alwayes an orderly man, and a maintainer of the ſtate of the cleargie.

And if his grace did appoint anye other to preach at his old good maſters funeralls, but onely this quick-witted Bridges, he was certainly fowly ouerſeene. For there would haue bene ſuch a meſſe, and ſuch a match, ſuch a payre of ſaints, the one liuing, and the other deade; as I beleeue the Legend-aure would

woulde not yeelde the like: both olde ſtandardes,both proculſtants,both catercaps,both prieſts, both deans,both hypocrites,both aſſes: why ſans mercie ſaid I,&c.but alas,chaue haulfe forgotten the reſt.

After this,I had a fling at theſe puritanes,concerning whome,my deſire is, that wherein I am faltie, ye puritanes would ſet me downe the particulars.It is odds,I ſhall ſome way or other heare of it. For albeit there haue bene ſome iarres of vnkindneſſe betwixt vs, yet I would haue you know, that I take the worſt of you, in regarde of his calling, to be an honeſter man,then the beſt L. biſhop in chriſtendom. The report goeth,that ſome of you haue preached aguinſt me,and I beleeue it in part; well looke to it, for I may happen be euen with you in this manner: I will not reſt till I haue learned what it is that yee haue ſaid of me;and if I finde it to be a iuſt reproofe,I will mend my falt, be as angrie as ye will: if vniuſte, truſt vnto it,I will holde on my courſe, and there is one rappe more then ye looked for.

The

The next prettie thing to this, was to my remembrance, Chaplain Some confuted with the balde ſheath of his own dagger, wherein al his ſhort cuts, latine Apothegs, and childiſhe Pen-an-inke-horne prouerbes, were wholly inuerted vpon himſelfe. I then ſaid, & ſo ſay I ſtill, that if it were not for thoſe whom our biſhopps hate and perſecute, it is knowne they would make a mad piece of confuting of the Browniſtes and other ſectaries amongeſt them: as may appeare by that whiche they ſuffer to come out ſo nakedly, and patchedly againſt them, by this father Robert of theirs. And this is he that hath crazed his braine at Lambeth, and his conſcience at Gyrton; whoſe balde writings without ſappe or edge, vnworthye of a boye of 12. yeare olde; haue (I am perſwaded) made and will make (if it bee not looked vnto) more Browniſtes in our churth, then al that euer they haue hitherto publiſhed themſelues.

This (if you know him not) is the verye ſame Doctor, that in publiſhing 3. prettie treatiſes, hath ſo handled the mat-

matter, by a Geometricall dimenſion, that the laſt (if it be well ſcanned) is the ſame with the firſt, & the middlemoſt, all one with them both: the man in all likelihoode, neuer goeth without a little ſaunce-bell in his pocket; and that doth nothing els but *Ting*, *Ting*, *Ting*; and what doth it *Ting*? if you giue good eare, nothing els I warrant you; but My ſermons, My writings, My reaſons, My arguments; & al is My, My, My; as if the depth of all learning, were included in the chanell of his braine. This is euen he, that let him write as many books as he will (thogh he ſhould neuer ſo much diſguiſe himſelfe, & conceale his name) yet we ſhould be ſure to knowe him by one of theſe rapping figures; Eyther by hittinge the white, or by miſsinge the Butt; or by Reſting on his reaſon; or by 32. dozen of full points; or by ſom ſuch broken wooden diſhe or other.

Then was there recorded a braue agreement which martin of his curteſie is contented to make with the biſhops, whiche agreement was taught once in the pulpit, by a certaine lame Ficker of

War-

Warwicke, a chaplaine of their owne ſtampe. His text was out of Matthewe; *agree with thine aduerſarie quicklie*. Wee haue an aduerſarie ſaid he, who is that? the Diuell; how ſhall we agree with the Diuell? euen thus ſaide he, and if you marke it is a good leſſon: Shake him off, neuer come nigh him, nor haue nothing to doe with him. Euen ſo, ile bee bounde that my ſelfe, and all the puritans ſhall agree with the byſhops while the worlde ſtandes; on this condition, that we ſhake thē off, neuer come nigh them, nor haue nothing to doe with them.

Twere pity to forget Martins *Tolbooth* in the middeſt wherof, were many rare conceits; as a great aſhen chaire, wherin Iohn a *Bridges* was placed by patent during his life; and Leonarde Wright appointed to keepe it cleane, by ſcraping and rubbing the feet of it; Round aboute this Tolboothe, were placed a foule ranke of Catercaps, conferring & diſputing hotly, about the thirde declenſion, the churching of women, or ſuch like matters of life and death. On the

the firſt fourm, ſate in ranke, Iohn, Iohn and William; on the ſeconde. Richard, Richard, and Thomas; on a third, Iohn William and Marmaduke, &c.

After this followed ſome-thing, a large confutation of Friar Freguevil, & of wringlefaced Wrighte; within which compaſſe, were contayned, 1 a manifeſt proof, that reformation importeth the ouerthrow of the ſtate of the cleargie, & that according vnto the doctrine of our church: 2 an antitheſis between our Sauiour Chriſt, & that curſed pope of Lambeth, Iohn Whitgift: 3 a proof of many of thoſe theſes which that vnhappie boye of mine publiſhed ſo vntimelye: but as for him and his elder brother, together with that blinde aſſe Paſquill, I will haue them talked with elſwhere: with theſe & ſuch like points with an honourable mention of all noble ſouldiors; a complaint of the loſſe of my papers, and the miſerie of ſea iournies I ended my Piſtle, being the firſt Tome of more warke for the Cooper. And here alſo I end this my proteſtation. Deſiring thee (good reader) accor-

cordinng vnto thy place, to be carefull of the relieſe and deliuerance of the diſtreſſed printers. In requitall whereof, if thou canſt but learne the day of my marriage (for as I proteſted vnto thee without all fraud and ambiguitie, I was neuer as yet married in my life) thou ſhalt be better welcome vnto me, then the beſt Lord Catercap of them all, and ſo tell them from me when thou wilt.

Page 6. line 23. read ſingle for ſiuule. page 21. there is ſome-thing twiſe ſet downe, mend that thy ſelfe if thou wilt, for I promiſe thee I cannot. Yet heare me a word afore thou goeſt, an thou be a goodfellow, commend me to George Bullen Deane of Liechfield, by theſe 4. tokens: 1 The wind is ſouth, the wind is ſouth: 2 that he lately taught in Coventree, that men might fal from grace 3 that taking himſelfe with a fault in the ſame ſermon, he ſaid, there I lyed there I lyed 4 being at another time in the pulpit, hearing his dogg cry, he out with this text; *whie how now hoe, can yo not let my dogg alone there; come* Springe *come* Spring.

Surprizing of the Printer - 1 -
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and protestation - 10 -
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more worke &c - 31 -

This bears marks of haste &c -
but more earnestness -